

The Brooklyn Jewish Center Review

AN EXERCISE IN
INTERNATIONAL FUTILITY

BEGINNING

THE TORMENTED JEWISH
LIFE OF BENJAMIN
DISRAELI

THE JEWS OF ITALY

JEWISH EVENTS
REVIEWED

THE GOOD LIFE OF
ADOLPH LEWISOHN

SEPTEMBER

1938

"In Thy Light We Shall See Light"

Days of darkness have at times come to us and to the rest of the world,—when the light of tolerance seemed dim indeed.

Today, the world is faced with danger, which threatens civilization to its very foundation.

Now, perhaps more than ever, it is the function of religion — both Jewish and Christian — to hold high the torch of Faith which it has received; to feed the flame until it burns so brightly that all the world may see it and again exclaim,

"In Thy Light We Shall See Light"



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ROSH HASHONAH — 5699

IT is with sorrow in our hearts that we approach the New Year. A black horizon faces us wherever we turn our eyes. A fierce darkness has come into the world, affecting the lives of many nations and peoples, but casting a more tragic horror upon the lives of the Jewish people.

And yet gloomy as is the picture that faces us, we can nevertheless gather much comfort from Rosh Hashonah itself. This holy day has come and gone in Jewish life for thousands of years. It has witnessed serious crises in our people's life before. It came to the Jew at times and in lands when it seemed all hope for the Jew was gone. But the Jew survived. And Rosh Hashonah found him year in and year out, with renewed life, with fresh vigor and en-

thusiasm, playing his role upon the stage of history while these very powers that tormented and persecuted him disappeared from the face of the earth, crushed by the very spirit of truth and justice which the Jew heroically upheld.

History does repeat itself. The prophet's words, "No weapon that is formed against thee shall prosper," will again be vindicated, even as they were vindicated hundreds of times before.

A New Year will come into the life of Israel that shall find him free from the lash of the oppressor, glorying in the advent of an era of peace and liberty for all mankind. God grant that this Rosh Hashonah shall be that blessed New Year.

Adler has not impressed itself. Few men, either in Jewish life or in public life in general, are blessed with a mind so rich in culture, so clear in judgment, so astute in observation, as his.

The record of his achievements in the field of education, humanitarian welfare, civic righteousness, the up-building of Palestine, protection of Jewish rights as well as the rights of all minority groups, the development of the institutions of higher Jewish learning such as the Jewish Theological Seminary and the Dropsie College, and in many other movements, has won for him the love and esteem of the great mass of thinking men and women, Jews and non-Jews alike.

On this, his seventy-fifth birthday anniversary, we thank God for the gift of his life, which brought and still brings, so much blessedness to his fellow-Jews and fellow-men, and we pray that our Heavenly Father may continue to grant him life, health and strength *ad meah ve'esrim shannah!*

—I. H. L.

FASCIST ITALY AND THE JEWS

FASCIST Italy's ruthless campaign against the Jews in Italy came as a shock to many Jews and non-Jews, who somehow associated Jew-baiting with Nazi-Germany alone, and who thought that Italian Fascism was above the taint of anti-Semitism. They should have known better. Fascism, of whatever type it may be, must be anti-Semitic. Fascism stands for reaction, for the crushing of all progressive ideals, for the denial of freedom of the individual, for the suppression of liberty of speech and opinion, for the supremacy of militarism and the glorification of war. But it is just these very things that the Jew, from the dawn of his history, has opposed and fought. The very essence of Judaism, the creation of the Jewish spirit, is its passion for

democracy, its glorification of the human personality, its belief in human progress, its hope for universal peace and the banishment of wars from the lives of all peoples. *We* and *They* have different outlooks upon life. Where Fascism thrives, the Jew must be downed, because the Fascist sees in the Jew the living protest against all his deeds and thoughts. Italy, in all the years since Mussolini came to power, did not molest her Jews because they were so few in number and hardly recognizable within her body politic. But Fascism had to be true to itself. Even these few must now be persecuted, if for no other reason but to prove that Fascism sees in the Jew the historic opponent and antagonist of everything it stands for.

CYRUS ADLER — 75 YEARS YOUNG

THE *Review* is happy to join world Jewry in offering its felicitations to one of America's foremost Jews, Dr. Cyrus Adler, on his seventy-fifth

birthday, which was celebrated on the 13th of this month.

There is hardly an aspect of Jewish life on which the personality of Dr.

HENRY SEINFEL

IT is several weeks now since we received the tragic news of the sudden death of our beloved vice-president, Henry Seinfeld. And yet, we cannot reconcile ourselves to the fact that Henry Seinfeld is no longer among the living. There is always the expectation that the door of our office will open and he will walk in, take his accustomed seat, and plunge into his work, as he had done day in and day out for so many years. It is impossible to grow accustomed to the terrible truth that we shall see him no more, and that all that is left are memories.

But it is a consolation that these memories are beautiful ones, and that they recall the life of a man who was most useful in the service of his fellow-men.

Our recollections of Mr. Seinfeld date back to the early days of the
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AN EXERCISE IN INTERNATIONAL FUTILITY

By WILLIAM I. SIEGEL

It is only the manifestations of human nature which change and only the incidents of history which differ. The problems of men have always been the same and the plot of history alike. Thus today's problem of the refugee, coming though it does with daily fresh emphasis and swelling volume is in the last analysis in no sense different from forced migrations which have studded the pages of history since written records have been kept. Whenever men have disagreed and whenever disagreement has not been free and sanctioned by law, and in all places where force has been the weapon of the majority, then and there men and women have been driven from their homes, despoiled of their possessions and shattered in their programs of life.

Nevertheless, no generation keeps fresh in its recollection the accumulation of experiences which is the invisible but formative background of daily living. Whenever, therefore, the current of civilized life is interrupted by Hitlerism and Fascism the shock is always new and the reaction always fresh. Certainly when a generation has passed which has been relatively free, (except in times of war) from the misery of the *émigré*, then his sudden reappearance as a character in the plot in large and ever increasing numbers is an affront to the conscience of mankind. At such times old adjectives are taken out of the printing case and polished up anew with the indignation of the essayist and the reporter. The danger, however, is (or has at least for four or five weary years seemed to be) that the verbal defense of oppressed minorities would never ripen into effective practical measures of rescue and reorganization. Millions

of gallons of ink have been spilled and many more millions of flaming words have been written in behalf of the oppressed Jews of Germany and the non-Jewish dissenters from Hitlerism in the last five years, and yet steadily the pace of their oppression is increased, making it appear that perhaps the most effective enemies of the *de-classe* people are those who have been most vociferous in their support and championship. Almost it would seem that this people might well cry out, "Save me from my friends and leave my enemies to me."

The problem is so diverse that it is difficult to assess relative importance to its various phases. One factor, however, is or ought to be clear to all people. It is no mere coincidence that Jew-baiting and the prosecution of dissenting classes exist as a matter of law and policy only in dictator countries. This exercise in hatred actually is a recognition of the fact that the due protection of the rights of minorities is the central core of the philosophy of democratic government. In this sense the Jew is indeed the barometer of democracy.

It is questionable whether the realization of this identify has as yet come to the great mass of people, although there are voices crying out urgently the burden of this message. And yet it is of paramount importance that such realization be speedy and general. In the modern world and under the pressure of power politics, it does not appear possible for two antagonistic philosophies of government such as dictatorship and democracy to inhabit the same world. They mutually exclude each other with a hostility which makes compromise daily more futile. The dictator lives and grows in power on excitement, conquest and the trappings of military glory, for these are the only *quid pro quo* which he can offer to his people as a reward for the things which they must otherwise endure. Democracies, by very definition, are contrariwise compelled (just as they desire) to respect existing rights and to refrain from aggression and conquest. But the mentality of the dictator cannot comprehend the self-restraint imposed by democracy—

the very thing therefore, which is the inherent strength of democratic governments seems to dictators to be its weakness. When, therefore, large groups of people become the victims of such a conflict of purposes it is not unquestionably the duty of the democracies to champion the cause of these victims (in recognition, if for no other reason, of the inherent obligations of free and self-governing peoples)? To put it the other way around: for one hundred and fifty years the example of the American way of living has unquestionably been the one element in the modern world which has nourished the idea of liberty in unfree countries, which has sustained an often unequal struggle for liberty, and which has given courage to masses of people and the hope of an ultimate victory in their own battle for freedom. We cannot keep our own democratic institutions clean if the world is to be generally tainted by intolerance and dictatorship.

Economically, there is another reason why the fate of the refugee must concern the democracies. Ejected from their native land, they will of course not live in the void or a vacuum: they must go somewhere. This simple statement sums up the problem which the dictator creates for the democratic country, for it is only to the democratic country that the refugee can come. The dictator, therefore, in his greed for expropriation, in his mania of hate, in his welter of fanaticism, achieves his own purpose only at the expense of the democratic countries. History will record in plain enough terms what Germany will have lost by the expulsion of its Jews, just as history has already time and again written the reckoning for Spain of the Inquisition and the exodus of 1492. But that is the long view. Immediately, the Hitlerites have the use and enjoyment of perhaps ten billions of dollars of Jewish capital. The democracies *pro tanto* have the expense of Jewish salvation.

What form shall that salvation take? Is it to be the inadequate gestures of sentimentalism, or will it be realistic, organized, adequate and based on a

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THE JEWS OF ITALY

By CECIL ROTH

(This very informative and, unhappily, very topical article, is reprinted from the London JEWISH CHRONICLE.)

THE first thing to be accentuated about Italian Jewry—what distinguishes it from so many others—is its remarkable antiquity. Jews first arrived in Rome at the time of the Maccabees, in the second century B.C.E.; and since that period they have been resident there, one may say, continuously. It is doubtful whether the one or two expulsions which the ancient historians mention were rigorously enforced, and in any case they were confined to the first generations. Already in the time of Cicero—in the first century B.C.E.—the Roman Jews were numerous enough to constitute a class in the proletariat of Rome which had to be reckoned with, and whose religious scruples were given special consideration. In addition, communities existed in the early centuries of the Christian era in some fifty other Italian centers whose names have come down to us. The number of Jews in Rome alone, at the time of Herod, seems to have been very high—reliable figures indicate a population of 50,000.

These, then, are the ancestors of the mass of Italian Jewry of today. It may be added that it is the only element in the entire country which perpetuates ethnically the tradition of the Italian population of Imperial days. The rest have had their blood diversified to an enormous extent by the slaves of miscellaneous origin who were poured into the capital of the world for centuries; by Teutonic invaders in the north and Moslems in the south; by a long succession of devout pilgrims, not all of whom re-emigrated and not all of whom were moral.

Only the Italian Jews may lay a reasonable claim to represent today, virtually unchanged, an ethnic element which had its citizen rights in the country before the fall of the Empire.

There are various Italian-Jewish families—the De' Rossi, the De' Pomi, the Degli Adeloscentoli—who legendarily trace their descent to princely families of Jerusalem brought captive

by Titus. If two thousand years' perpetual residence does not constitute a title to citizenship, the whole world had better pack its bags.

It is not suggested that this is the only element in Italian Jewry. There are indeed more recent immigrants. Jews expelled from France settled in Piedmont in the fourteenth century. Refugees from Germany descended into Lombardy in the fifteenth. Marranos from Spain and Portugal set up their communities, particularly in Venice and Leghorn, in the sixteenth. But, from that period to our own day, there has been no considerable immigration save for the very recent and extremely distinctive influx into one or two of the great industrial centers of the north which plays as yet no part in Italian life. The Italian Jew is, therefore, as Italian as any other element of the population. He speaks Italian; he looks Italian, he thinks as an Italian; and, if there is any physical or economic differentiation, it is the inevitable and evanescent outcome of the long generations of enforced segregation in the ghetto.

Another point to be taken into account which makes the present reaction all the more surprising, is that geneally speaking Italian Jewry has been comparatively well treated, or at least safe from physical maltreatment. There were occasional isolated attacks on the Jewish quarters, and in 1797, at the time of the French Revolutionary Wars, a minor wave of pogroms. But Italian-Jewish history is not, like that of other Jewries, written in letters of blood. It is true that, at about the period of the expulsion from Spain, the Jews were expelled also from those parts of the country which were under Spanish rule—notably Sicily, Sardinia, and the kingdom of Naples; but this was an alien's crime. Incidentally, the Jews never resettled in these areas, which had housed some of the most important nuclei. From that day to this, there has been no community south of Rome, except for one in Naples which has come into existence during the past century only—among the most modern of all the communities of the country.

The Italian-Jewish population in recent times has, therefore, been confined to the central and northern provinces. In the original Papal States, they were allowed to live after the sixteenth century in the cities of Rome and Ancona only. Elsewhere, they were scattered about in almost all the urban centers, some of which were barely more than large villages, where even today beautiful deserted Synagogues may sometimes be seen. This was the case until a hundred years ago. In the course of the last century, however, there has been a constant drift from the small urban centers to the larger. Thus once-famous centers like Sienna, Cento, Asti have been almost entirely abandoned, while those like Florence, Turin, Bologna have increased. In recent years, the process has progressed a stage further, Rome and one or two other of the largest cities exercising an ever-increasing attraction for the various provincial centers.

This has been accentuated by another phenomenon. On the one hand, inter-marriage has set in on a large scale. On the other, the Jews have formed to an increasing extent part of the urban middle class, in which natural increase fails to keep pace with the death rate. For a long time, this was compensated by the influx from the smaller centers to which allusion has been made. Now this reservoir has been exhausted, or nearly so, and Italian Jewry—numerically stationary for some time—is thus faced with an imminent and catastrophic fall in numbers.

There is only one community to which this does not apply (excluding Milan, with about 8,000 Jews, and Trieste, with about 5,000, great commercial centers which during the past few years have attracted a considerable number of immigrants from abroad). This is Rome, which comprises approximately one-quarter of Italian Jewry (the census figures of 1931 gave 11,280 Jews, out of a total of 47,825 in the whole kingdom), but which a century ago did not comprise more than one-tenth. The difference is due to in part to the ever-increasing attraction of the capital for

the Jewish population of other cities, but in part to the fact that Rome is the only Italian-Jewish community with a sturdy and fecund proletariat. (It may be mentioned that almost all the street-hawkers who sell postcards and souvenirs in the streets of the Eternal City and at the church doors are Jews). But even so, the Jews of Rome number approximately only one in one hundred of the total population of the city, while the Jews of Italy are only about one-tenth of one per cent.

It may be admitted, without shame or apology, that this numerically insignificant element has played a disproportionately important part in Italian life. No one objected, at the time of the Risorgimento, when they made disproportionately great sacrifices, and took a disproportionately large share, in throwing off the foreign bondage and achieving Italian unity. No one objected, fifty years ago, when savants like Ascoli and D'Ancona played so important a part in the renaissance of Italian culture. No one objected, a generation ago, to the fact that the Jews provided so large a proportion of Italian physicians and scientists. On the basis of the Italian "Who's Who," a statistician calculated that the proportion of persons of distinction in the Jewish community outnumbered those in the general Italian world by fifteen to one, holding a clear lead in every field except the hereditary nobility and the church. It was inevitable that, having been excluded from everything but commerce during the long nightmare of the ghetto, they tended to play a considerable role in this as well; and those who know the characteristic Italian-Jewish names might recognize them on the shop-fronts in all the principal streets. But at the same time there has been a considerable degree of acute distress; and the various communities have been hard pressed to provide adequate succor to the paupers who looked to them for relief.

At the beginning of the present century, the economic distribution of Italian Jewry was calculated as follows: industry 24.7 per cent.; liberal professions 21.6 per cent.; agriculture or rentiers 8.0 per cent.; commerce 45.7 per cent.

The last figure, however, included the hawkers and peddlers, on the border line of penury, who were perhaps a majority.

One speaks of Italian Jews. But it is not so easy to decide what that means as it was a century ago. In those days it meant that body of Italians who professed the Jewish religion. But since then great changes have taken place. Italy is the classical land of Jewish assimilation, as well as of Jewish emancipation. Inter-marriage (as was indicated above) has increased alarmingly; in some places, such as Trieste, more Jews married outside their community, and were thus lost to Judaism, than inside. Even those who are Jewish by birth, and who have not formally abandoned Judaism, are in many cases not professing Jews; while the Jewishness of many of the remainder is a diminishing quantity. The magnificent synagogues, formerly inadequate for the worshippers who desired to find a place, are in most cases never filled; and those who come on the great occasions are generally of the older generation, whose example is not likely to be followed by their offspring. There has, it is true, been a definite revival during the past couple of decades, but this has affected only a comparative few; the same applies to the Zionist enthusiasm which has courageously been maintained in a limited circle, notwithstanding external rumblings.

The Italian Jews against whom the new reaction is directed are, therefore, in many cases no more than Italians of Jewish parentage, with a diminishing Jewish consciousness and an overwhelming Italian enthusiasm. They played their part in Italian life, in all its phases. They contributed soldiers, statesmen, writers, thinkers. They gave Italy some of its most famous figures—a Minister for War like that Ottolenghi who was tutor to the Royal Family, a Prime Minister like that Luzzatti who spiritualized the power of gold, a Foreign Minister like that Sonnino to whose determination even Mussolini paid homage. They played their part, and their blood flowed, even in the Fascist revolution, before it was fashionable to be a follower of Mussolini. (I state it as an historical fact, without praise or blame). There was no difference between them and their neighbors, other than this religious tradition—unfortunately (as I have said) a diminishing one. That there should be a violent reaction against them seemed, to those who know Italy, inconceivable. In that country of all, where they are so acclimatized, and where they were so fully assimilated,

"JUST BETWEEN OURSELVES"

By Dr. ISRAEL H. LEVINTHAL

THE writer of these lines is grateful to the editors of the *Review* for granting him this column in each of the forthcoming issues for an intimate discussion of problems that face the average man or woman who gives some thought to Jewish life.

The Rabbi, it is true, preaches every Sabbath and holiday from the pulpit, and does discuss many aspects of Jewish life and thought. But these sermons must, in their very nature, be of a formal character. The style of the presentation and the treatment of the theme must follow a certain tradition. Then again, there are certain problems, certain aspects of our every day life, that, for various reasons, cannot be discussed in the pulpit. This column, therefore, will afford us the opportunity to have an intimate chat with the reader. The subjects to be here discussed will be of various types, without specified plan,—just as they come to the mind of the writer. The reader, too, may be of service to this column by suggesting to the Rabbi subjects on which he seeks enlightenment, or observations that he feels should be given special emphasis.

It is unfortunate that the demands upon the time of the Rabbi are so heavy that he has not the opportunity to meet and to discuss personally with the members of the Center, or with other Jews, many subjects which should be brought to their attention. It is agreed that a personal conversation of such a nature would be far more effective. But since that is hardly possible, this column may serve as a worth while substitute, and fill a need in our communal life. It will, we hope, be the instrument to bring the Rabbi and the reader into a closer relationship and to a more intimate appreciation of those problems that should be our vital concern these days.

it could not happen! But one has the uncomfortable feeling that, rationally considered, it "could not have happened" in Germany either. It is another warning-post for us in the English-speaking lands. Democracy is the bulwark of our freedom; we must be prepared.

THE TORMENTED JEWISH LIFE OF BENJAMIN DISRAELI

I

By MARK SOLITERMAN

IN the middle of the eighteenth century when Benjamin Disraeli, the grandfather of Lord Beaconsfield, had made London his home, the position of the Jews in England was, from the economic, political and religious points of view, perhaps better than in most of the European countries. Their social position however, by no means differed from the rest of Christian Europe. Even though the government had passed an act admitting the Jews to citizenship in the colonies (1740), and Pelham's bill allowed Jews to become British subjects (1753), society, the populace had no idea that Jews were entitled to human rights and dignity. Society looked upon the Jews through the characters called Jews created by Marlow and Shakespeare, and through the caricatures of the Jews presented on the English stage. The mob always found delight in harassing the Jews on the street and submitting them to indignities. In an unpublished contemporary manuscript of Francis Place there is a description of the mistreatment of the Jews which recalls the present-day Poland and Germany. It was, oddly enough, the popularity of Daniel Mendoza, the founder of modern boxing, that forced upon the populace a different conception of the Jews.

Pelham's bill had a short existence. The clergy and the merchants organized a drive against the government, using the bill as a pretext, and a year after its passing, it had to be repealed. One must read the reasons given by the opponents of this measure, to realize how bigotry and greed can, by the use of stupid catchwords, impress and deprave the mob.

Among the arguments brought forward by the competitors of the Jews was that if they were admitted to citizenship they would impose their religion upon the people and the sale of ham, pork and lard would suffer.

Socially, therefore, the Jews lived an excluded existence. The Disraeli family undoubtedly felt this social ostracism, but they were a proud people. They carried with them the pride of the Spanish hildagos, of the sephardi Marranos, who looked upon other Jews "as an inferior race." The his-

tory of the sufferings endured by their forbears were part of the family tradition. Their ancestors had settled in Venice and dropped their Spanish name. They called themselves "Disraeli" out of gratitude to the God of Jacob who saved them from the inquisition.

Benjamin Disraeli was not greatly affected by ostracism. He was an intelligent man of a happy nature with an optimistic outlook on life. He never lost himself in reverses. He liked to receive people in his home, was friendly with the Venetian consul who prepared for him Italian macaroni, but he "never intimately mingled with the community," as Lord Beaconsfield

This is the first installment of a unique biography of Lord Beaconsfield, unique in that the author has attempted to appraise the role that Jewishness played in the career of Queen Victoria's great empire builder. It is a work of careful research and sympathetic understanding, and will prove an important contribution to the Disraeli literature.

says, "because perhaps of the disgraceful repeal of the naturalization bill."

The grandmother, Mrs. Benjamin Disraeli, was of a different character and took the social exclusion much to heart. She was of distinguished ancestry, tracing her descent to Ibn Shapur, a family which produced a vizir to the caliphs of Cordova, and to the famous marranos, Villareal. She was rich, intelligent, but embittered by social ostracism. Lord Beaconsfield himself best describes her as "the beautiful daughter of a family who had suffered from persecution, had imbibed that dislike for the race which the vain are too apt to adopt when they find that they are born to public contempt. The indignant feeling that should be reserved for the persecutor in the mortification of their disturbed sensibility is recognized not in the ignorant malevolence of the powerful, but in the conscientious conviction of the sufferer." She had—again in the

words of Beaconsfield—"a strong clear mind without any imagination" and was "a demon, and so mortified by her social position that she lived until eighty without indulging in a tender expression."

She kept aloof from Jews and, to avoid quarrels, from her husband, mingling with Jews only for business purposes. She never forgave her husband his Jewish name, and was instrumental in the baptism of her grandchildren.

Isaac Disraeli, Lord Beaconsfield's father, was the prototype of the early nineteenth century intellectual Jew. His opinions were formed by the philosophies of Voltaire, Bayle, Montesquieu, Rousseau, the Encyclopedists—by the ideas which swept the eighteenth century world and burst into the thunderstorm of the French Revolution. Politically, however, he was of rather reactionary tendencies. Sent by his father to Holland, Bordeaux and Paris to be trained in business, he brought back an aversion to commerce which he expressed in rhymed diatribes. His mind was intoxicated with romanticism. This was disappointing to his father, but for his mother he was a hopeless failure. Isaac Disraeli married Miriam Basevi, the daughter of a Veronese merchant who settled in England about the same time as his father. Miriam Basevi was of famous Jewish descent. On her mother's side she came from Aboab Cardosas, a family which was English for four generations. Among her ancestors was the last Gaon of Castile, who led the Jewish exiles from Spain to Portugal in 1492.

Isaac Disraeli was a shy, modest, retiring man. With no financial worries, he lived among his books, spent his leisure in book-stores and looked upon the world from his ivory tower. His wife was a colorless person. Sarah, her daughter, admits that when her brother, Beaconsfield, wrote about his father, he could not find "one felicitous stroke about his mother."

The Disraeli home was the meeting place of celebrities, since he was himself well-known. He was naturally in-

different to religion. Certainly, Jewish life and thought was no topic for discussion and conversation at his home, and his relation to the Jewish community was only a nominal one. For him the Gentile world was the universal, the human, whereas the Jewish was exclusive, something which did not fit into the world he lived in or created in his bookish imagination. With such an outlook it was only natural that Isaac Disraeli's actual association with the Jewish community should come to an end at the first opportunity. This happened when the Sephardic community elected him *parnass* (warden) of the Bevis Marks Synagogue. He angrily refused to accept the charge. In his letter to the community (Dec. 3, 1813) he protested against the election of "a person who can never unite in your public worship, because as now conducted it disturbs instead of exciting religious emotions, a circumstance of general acknowledgment, who has only tolerated some part of your ritual, willing to concede all he can in those matters which he holds to be indifferent." Their regulations he considered obsolete, "as foreign as the language in which they are written." — Spanish was the official language in the Sephardic communities,—and he admonished them: "You have laws to regulate what has ceased to exist."

For his refusal to accept the office the community, in accordance with its by-laws, fined him. Four years later he resigned, and, with the consent of his mother, led his children to baptism.

His attitude towards the Mosaic laws, the Talmud, the rabbis, the Jewish customs, the poor masses of the Jews, was not better than that to the Jewish community. Estranged from Jewish life, he took his own bias for objectiveness. Hence his shallow criticism of Jewishness. In his "Curiosities of Literature" he makes derogatory remarks about the Talmud which are reminiscent of the German revilers of this mighty work. He expressed his opinions in a later book, "The Genius of Judaism," published anonymously in the same year as his son's novel "Alroy" (1833). Here he deprecates all that he believes to be Judaism. Although he states that "in Judaism we trace our Christianity, and in Christianity we are reminded of Judaism," he does not even attempt to outline the ideology of Judaism but limits himself to the criticism of cer-

tain customs and usages. For him "the genius of Judaism remains immutable, requiring every concession but yielding none," and he believes that to the Israelite "everything is ancient, but nothing obsolete." He sees in the Mosaic Laws, in the Talmud, in the Sabbath and in certain prohibition only factors which separate the Jews from the world, "perpetuating their sorrows and shame." The rabbis are "ingenious sophists and visionary enthusiasts, some dreamers, and many dotards, grave expounders of the most ridiculous observances and not a few ambitious spirits, haughty with domination." Because of the devotion of the Jews to their customs, "a conquered people ridiculously exist as if they were in a state independent, amidst the miseries and degradations of twenty centuries."

Comparing further the proud Portuguese and Spanish Jews with those of the less privileged in his time, Jews of Alsace, Germany, Poland and Barbary, he endows the first two with all the fine qualities, whereas the others he classes as "a race in every respect of an inferior rank," the "lees of the people," "the abject Polander still retaining the beard commanded by Moses, together with the gabardine." If the Sephardic Jews retain the Spanish language it is because they are too proud to adopt the idiom of his new country, while the others, "totally illiterate, adhered to a barbarous Hebrew dialect!" There is not even a hint at the conditions under which the poor Central and East European Jews lived and labored, not a hint at the savage oppression of which only the Teutons and Slavs

were capable.

In conclusion he implored the Jews to free themselves from superstitions, "to educate their youth as the youth of Europe and not of Palestine."

From Isaac Disraeli's philosophy it appears that the Jews inflicted upon themselves "miseries and degradations" through "ridiculous observances," and the Christian world had nothing to do with their sufferings. The entire problem of Jewish life is reduced to the eating of food prohibited by the dietary laws, and to the dropping of Jewish religious customs.

At the time when contemporary Christian reformers, impressed by the ravages caused by the industrial revolution, demanded the abolition of the old order and the reconstruction of society "for the greatest happiness of the greatest number," Isaac Disraeli, the intellectual Jew, had for the "victims of twenty centuries of miseries and degradation"—his own expression—only contempt."

These were the conceptions of Jewishness which the future Lord Beaconsfield heard in his home. But no matter how free from the "ridiculous observances" Benjamin was raised, the specific problem of his Jewish descent had to arise, and it arose when he had begun school. In those days the life of a Jewish boy in an English public school was anything but easy. Benjamin's father had not yet renounced his Jewish faith then, and the boy was still nominally Jewish. It was decided that he would be better off in a private school, Christian, of course. There was only one Jewish boy besides Benjamin in the school. Here Benjamin began to learn what it meant to be Jewish. When the boys attended the praying service, he and his friend were left alone; when the boys knelt, both had to stand aside. Once a week a rabbi came to teach the two Jewish youths the Hebrew language and religion. He, who formerly had no religious education, was forced to consider himself as being different. What he was taught had no meaning for him as yet. As his schoolmates had to take long walks to church on Sundays and were late for dinner, he advised them to become Unitarians and avoid this inconvenience. In the literature he was reading the Jew was described as a hellish evil-doer, a God-killer, who had to expiate the crime of the crucifixion to the end of the days. Benjamin found himself taunt-

(Continued on page 28)

THE LATE JUSTICE CARDOZO ON RABBI LEVINTHAL'S BOOK "THE JEWISH LAW OF AGENCY"

THE late Justice Benjamin N. Cardozo, while he was a member of the New York Court of Appeals, wrote to Dr. Levinthal praising highly the Rabbi's first book, "The Jewish Law of Agency,"—With Special Reference to the Roman and Common Law, published by the Jewish Theological Seminary. Justice Cardozo wrote: "I have found the essay full of interest. The analogies between the ancient law and the law of today are many and striking. You have developed the subject with admirable clarity."

JEWISH EVENTS REVIEWED

By LESTER LYONS

IN attempted justification of the anti-Semitic measures now enacted by his government Mussolini may profess to see the Jews as "reds," but how red will his face be when he is confronted with the numerous pronouncements made by him expressing friendship towards the Jews and excoriating anti-Semitism? In 1927 he publicly declared: "Fascism means unity; anti-Semitism, destruction and discord. Fascist anti-Semitism or anti-Semitic Fascism contains, therefore, a gross absurdity. We in Italy find it utterly ridiculous when we hear how the anti-Semites in Germany seek to flourish in the midst of Fascism. We protest with all our energy against Fascism's being compromised in this way. Anti-Semitism is a product of barbarism."

In 1929 Mussolini told the Chamber of Deputies: "It is ridiculous to think, as some say, that the Synagogues should be closed. The Jews have been in Rome since the time of the kings . . . There were 50,000 at the time of Augustus, and they asked to be allowed to weep over the corpse of Julius Caesar. They will remain undisturbed, as will all who believe in another religion."

In 1933 he stated that Fascism "knows nothing of anti-Semitism, which is the shibboleth and the chief sound and fury of the German organization. Italian Fascism is a stranger to the concept of anti-Semitism."

And only last year Il Duce said to Signor Generoso Pope, the publisher of a New York Italian paper: "I authorize you to declare and to make known, immediately upon your return to New York, to the Jews of America, that their preoccupation for their brothers living in Italy is nothing but the first fruit of evil informers. I authorize you to specify that the Jews in Italy have received, receive, and will continue to receive the same treatment accorded to every other Italian citizen, and that no form of racial or religious discrimination is in my thought, which is devoted and faithful to the policy of equality in law and the freedom of worship."

* * *

The grotesque Nazi decree requiring German-Jewish children to bear specifically "Jewish" names leads to an interesting question: Why are the names

Jacob, Joachim and Joseph omitted from the prescribed list? Is it merely pure coincidence that these are the first names of some of the leading governmental figures in Germany including Goebbels, Burckel and von Ribbentrop?

* * *

While admitting that the "Protocols of the Elders of Zion," repeatedly shown to be a forgery, are not authentic, Father Coughlin has brazenly been publishing them in his paper "Social Justice," on the ground that they "fit in with what is going on." To counteract the pernicious effect of such publication, the *Michigan Catholic*, the organ of the Detroit Catholic Archdiocese, has editorially declared that Catholics "who indulge in speeches or writings which in effect tend to arouse feelings against the Jews as a race" are "totally out of harmony with the Holy Father's leadership."

* * *

Under the auspices of various denominations of Christian churches an exhibition of Jewish art throughout the ages is to be held shortly in Lon-

don. The project is intended as "an all-sectarian gesture of friendliness to a religious minority," and to raise funds for child victims of Jewish persecution. Many distinguished lay and clerical leaders in Great Britain are supporting the project, including the Archbishop of Canterbury, the Archbishop of York, the Dean of Westminster, the Lord Mayor of London, the Catholic Archbishop Cardinal Hinsley, the Hon. W. J. Jordan, High Commissioner of New Zealand, the Duchess of Atholl, and the Countess of Oxford and Asquith.

* * *

Jews who are in doubt concerning the comparative merits of democracy and fascism may well ponder the news from Spain. The Spanish Traditionalist Phalanx, the official insurgent party, has declared that "Jews are the major enemies of the church and the civilization of Rome. Communism is a Jewish creation," and has demanded that the Jews be expelled from Spain and that the Spanish Inquisition be revived. In Spanish Morocco, which is controlled by the rebels, Nazi anti-Jewish propaganda has been compre-

WHAT DOES THIS SPEECH MEAN?

(Extract from Mussolini's Trieste speech)

REGARDING international policy, the present burning question is a racial one. In this field also we shall adopt necessary solutions.

Those who try to make it believed that we have obeyed or imitated—or, worse, been influenced—are poor half-wits to whom we accord our contempt and our pity.

The racial problem has not broken out suddenly, as think those who are used to brusque awakenings, because they are used to long, sluggish sleeps. It is related to the conquest of empire, since history teaches us empires are conquered by arms but held by prestige and prestige demands a clear-cut consciousness of race which establishes not only differences but clear superiority.

The Jewish problem is therefore merely an aspect of this phenomenon.

Our position has been determined. Despite our policy the world of Hebrewism has for sixteen years been an irreconcilable enemy of fascism.

In Italy our policy has caused among Semitic elements something which, if it can be called a course at all, may be called running foul.

Nevertheless, Jews of Italian citizenship who have unquestioned military or civil merit in the eyes of Italy and the regime will find justice and comprehension. As to others, a policy of separation will be followed.

In the end the world perhaps will be more astounded by our generosity than by our rigor, at least unless Semites beyond the frontier and in our country and, above all, their unexpected friends who defend them from too many chairs of learning compel us to change our course radically.

hensively disseminated among the native Arabs through Nazi pamphlets printed in Arabic. On the other hand, the Loyalist government, cognizant of "the enormous contributions of the Jews to the cultural, commercial and economic progress of the country before they were unjustly expelled," has signified its willingness and readiness to throw Spain open to Jewish immigrants. The Loyalist government has also approved of the establishment by the Jewish community in Barcelona of a Rabbinical Court, the first since the Middle Ages.

* * *

A conclusive refutation of the charge that Jews control British finance appears in "The Jews of Britain," recently published by Sidney Solomon, press officer of the Jewish Board of Deputies. This book shows that the Jews have relatively small influence in banking in England, that the Bank of England directorate includes no Jew or representative of any Jewish banking house, and that of the 150 directors of the "Big Five" banks only three are Jews.

* * *

A psycho-analytical study of Hitler and anti-Semitism has recently been published by *Time and Tide*, a well-known British periodical. Assailing anti-Semitism as a "world-danger," the publication concludes that "The shortcomings of the Jews are not the cause of anti-Semitism. On the contrary. It is their finer characteristics that incite a certain type of political blackguard to anti-Semitic emotion. There are persons everywhere who are vindictively jealous of everything that is in any way disinterested or exalted."

* * *

The murder and terrorism rampant throughout Palestine have not quelled the cultural ardor of the Jews or their activities in behalf of upbuilding their homeland. On the very spot where five Jewish settlers were murdered last November, a new Jewish settlement, Givath Hachamisha, has been begun. During the past month Palestine was represented at the Izmir International Trade Fair, in Turkey, where exhibits showed Palestine's advance in commerce, in industry, and agriculture. A permanent pavilion has been constructed to house Palestine exhibits. The Yemenite Singing Ballet, headed by Rina Nikova, has been successfully touring Europe. Despite

the abnormal economic conditions, co-operative trading in Palestine has advanced considerably.

* * *

At the World Congress of the Catholic "Pax Romana," attended by more than 300 delegates from 15 countries, the Nazi racial theories and racial and religious persecutions were severely condemned.

* * *

The Inter-Governmental Refugee Conference, which was established at the instance of President Roosevelt, has formed a permanent committee to facilitate the emigration of refugees from Germany. The committee chose as its permanent director George Rublee, a personal friend of President Roosevelt, and Robert Pell, of the United States State Department, as assistant director. The most important task of the committee is to prevail upon Germany to permit refugees to leave the country with capital. The Chairman of the committee is Lord Winterton, of England, known for his pro-Arab views. One of the vice-chairmen of the committee is Myron C. Taylor, head of the American delegation to the conference.

* * *

The entire faculty of University College, a Catholic institution in Cork, Ireland, has issued a protest against the "cruelty and harshness" to which Jewish students in Rumania and Poland are subjected. The statement, which was submitted to the Rumanian and Polish ambassadors, declared that the situation did not reflect credit upon the culture of those countries.

* * *

Because Henry Ford accepted from Hitler a decoration conferred upon him on his 75th birthday, the Jewish War Veterans rejected an offer of the Ford Motor Company to furnish 75 cars free to their convention in Detroit. In a telegram sent to Mr. Ford, their National Commander, Harry A. Schaffer, stated that the acceptance of the decoration "can only be interpreted as an endorsement by you of the barbarous, indecent, irreligious Nazi program and philosophy," and called upon him in the name of humanity and Americanism to repudiate the award.

* * *

After September 30th the Jews of Germany will have no physicians of

their own race to administer to them in their illness. On that date the licenses of all Jewish doctors, between 6,000 and 7,000, will be cancelled.

Another drastic purge of Jews from business is a measure prohibiting Jews from engaging in various occupations.

* * *

In the belief that the admission of refugees would aggravate unemployment, many countries, while professing sympathy toward the victims of German oppression, have refused to liberalize their immigration laws. Sir John Hope Simpson, former vice-president of the Refugee Settlements Commission in Athens, has sought to disprove this belief by declaring, in an address at Oxford, that the admission of refugees has stimulated employment in Great Britain. Sir John said that German refugees establishing business and industry in Britain provided employment for over 25,000 Englishmen, which was more than the number of refugees who entered the country.

* * *

The Congress against Racial Persecutions held in Buenos Aires has passed resolutions denouncing anti-Semitism and urging eased immigration restrictions in the Americas and a boycott on German, Italian and Japanese goods.

* * *

Although all its officials are Brazilians, the activities of the Brazilian Zionist Federation have been suppressed. This organization was included among the "foreign organizations" which have been required by governmental decree to dissolve.

* * *

The German government has officially declared that it will no longer use the word "Aryan" in any new laws which it may issue. In future decrees the words "of German or cognate blood" will be used in place of "Aryan." The reason given was that "Aryan" races may speak "Aryan" inexact, since the people of non-Aryan races may speak "Aryan" languages and vice versa.

* * *

The Church of England in Canada, and the Canadian branch of the Salvation Army, have issued statements favoring the admission into Canada of selected Jewish and other refugees from Europe.

(Continued on page 17)

THE GOOD LIFE OF ADOLPH LEWISOHN

By SAMUEL PASNER

ADOLPH LEWISOHN, the son of a Hamburg business man, Samuel Lewisoohn, emigrated to New York when he was eighteen years of age and joined his brother, the late Leonard Lewisoohn, in a partnership. Under the name of Lewisoohn Brothers the firm dealt in copper, lead, gold and platinum, they developed mines and smelters that served as the main foundation of the Lewisoohn fortune.

After Leonard died his brother became the head of the business, which now changed its name to Adolph Lewisoohn and Sons. Various mining companies were organized. Adolph was soon the president of the Tennessee Copper and Chemical Company, the South American Gold and Platinum Company, the General Development Company, and the Miami Copper Company. The last of these was said to have paid on an average two million dollars in dividends per year, and to have thus distributed thirty million dollars in fifteen years. During part of this period, Adolph Lewisoohn showed his ability as a pioneer in the copper industry. He was one of the first citizens in Butte, Montana. In speaking of those early days, he himself tells us: "Butte was two hundred fifty miles from rails . . . That was two and a half years before Anaconda Copper commenced operations. Supplies had to be brought by cattle trains. There were no hotels . . . It was partly through my efforts that the Union Pacific went into Butte. After the Union Pacific came the Northern Pacific. I was on the first train the Northern Pacific sent across the continent to Portland, Oregon . . . Our property, the Boston and Montana Mining Company, built smelting and refining works at Great Falls, Montana. The country was becoming civilized."

As Adolph Lewisoohn became wealthy, he determined to use his wealth to enrich the lives of others, not only materially but also culturally. In 1908, Dr. John H. Finley, who was then the President of the College of the City of New York, revealed a plan to build a stadium which could be used for athletics and open-air theatre performances. Soon, Dr. Finley received an offer from Lewisoohn to furnish the

funds. Seven years later, the famous Lewisoohn Stadium of the City College, where the summer symphonic concerts were established—also with the help of this philanthropist—was dedicated.

Columbia University obtained its building for the School of Mines through the generosity of Adolph Lewisoohn.

Dartmouth College was given a chemical laboratory by Lewisoohn. At Johns Hopkins University he established a fellowship. To the library of the College of the City of New York he gave about fifteen hundred rare volumes. Mount Sinai Hospital received from him a laboratory building. The National Jewish Hospital for Consumptives at Denver is indebted to him for its chapel. The Jewish Protectory, the Committee for the Light-houses of the Blind, the Hebrew Free Loan Society and the *Wissenschaftliche Stiftung*, or Scientific Foundation, of Hamburg are also deeply indebted to him for his generous contributions.

In his philanthropic interest he did not limit himself to any one sect or faith. The fact that he was actively associated with the Young Men's Hebrew Association and that he was also Chairman of the Thrift Committee of the Young Men's Christian Association, brought from him this comment: "So you see, I am on both sides of the fence."

Lewisoohn did not content himself with merely giving and giving freely and generously. He devoted his time, his energy and his attention to matters of public interest. He was the President of the International Child Welfare Committee. He also served as the President of the National Committee on Prisons. He was a member of the National Child Labor Committee. In 1912, he was the President of the Public Safety Traffic League. Two years later he founded the Ort, a philanthropic organization to assist impoverished Jews in Europe. His influence made itself felt in the establishment of the Hebrew Technical School for Girls.

His interests culturally were such as to make his own life enjoyable. He

had an admirable art collection, part of which he gave to the Brooklyn Museum.

His goal in life he himself explained thus: "My aim has always been to do something that in my opinion makes an improvement in the world or in people, to improve the condition of people in all the different walks of life. This desire to help in the improvement of the people generally led me to be interested particularly in the proper care of dependent children and in prison reform."

To his last days on earth he remained active. "I don't know what retiring means," he said, and prided himself on the fact that in his eighty-ninth year he still "went to work" and attended directors' meetings. "I have seldom, if ever, been idle," he declared. His business ethics he described as follows: "The first principle to which I adhered was to be just and fair to every one, and to see that all the business was transacted on the highest moral standard."

Adolph Lewisoohn lives no more. His deeds will, nevertheless, remain deeply inscribed in the hearts of men, women and children. The thousands he helped through his gifts of music, the many orphans and dependents whom he elevated from the depths of despair to self-respect and self-support, remain to do honor to his memory. Prisoners pining away behind bars gained the attention of this benefactor who battled for hygienic conditions on their behalf.

It is a source of joy to all to learn that Adolph Lewisoohn's work is not to be a closed chapter in the history of philanthropy. Already an announcement has been made that his only surviving son will continue the interests of Adolph Lewisoohn in the Stadium concerts. Mayor La Guardia and the surviving Mr. Lewisoohn are to be honorary chairmen of this important musical institution.

At a time like this Jews can point to the figure of this good man and indicate to the world the type of person Jews are able to present to the world if they are given the opportunity.

BROOKLYN JEWISH CENTER ACTIVITIES

GREETINGS TO THE MEMBERSHIP

FROM OUR RABBI

TO the officers, trustees, directors and members of our beloved institution, to all the members of the various staffs who work so zealously in the interest of our Center, to these and to their beloved families, I extend my sincerest wishes for a happy, prosperous and blessed year.

May the New Year bring to them and to all the children of Israel the realization of their cherished dreams and fondest hopes. May the New Year be for us, for our people here, in Palestine and throughout the world, a year of life and health, of strength and happiness, of peace and blessedness. And may our own beloved Center continue to be a fountain of spiritual strength in our community, inspiring us all to greater efforts and accomplishments in behalf of our faith and our people.

—I. H. Levinthal

FROM THE OFFICERS

The approach of the Jewish New Year affords us the opportunity to extend to the members of the Institution and to their families our best wishes for a happy, healthy, and blessed year.

The officers gratefully acknowledge the loyal co-operation they have received from the membership of the Center and are looking forward to their continued support so that the Institution may grow from strength to strength. *Leshono Tor'o Tikosevu!*

Joseph M. Schwartz, *President*
Hyman Aaron, *Vice-President*
Max Herzfeld, *Secretary*
Moses Ginsberg, *Treasurer*

FROM THE SISTERHOOD

The officers of the Sisterhood extend their New Year Greetings to all members of the organization and their families.

May the New Year bless us all with happiness, health and contentment.

Mrs. Albert Witty, *President*
Mrs. I. Wiener, *Secretary*

FROM THE ADMINISTRATIVE DIRECTOR

In behalf of the entire staff, I want to extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

Joseph Goldberg
Administrative Director

pected to be in their seats before the Kol Nidre service begins. On Wednesday morning, Rabbi Levinthal will preach on the subject, "The Importance of Living and the Art of Dying." The Yizkor or Memorial Services will be said on Wednesday morning at about 11:00 o'clock, and the sermon is preached immediately after the Yizkor services.

FRIDAY NIGHT SERVICES TO BEGIN ON OCTOBER 28th

Our late Friday night lecture services will begin for this season on Friday evening, October 28th. Rabbi Levinthal has prepared a list of interesting subjects that he will discuss from the pulpit during the coming season. He has also invited a number of prominent guest speakers who will grace our pulpit on several Friday evenings during the season.

DAILY SERVICES

Morning services at 7 and 8 o'clock.
Mincha services at 6:30 P. M.

SABBATH SERVICES

Kindling of candles at 6:30 o'clock.
Friday evening services at 6:20.
Sabbath morning services, Parsha Nitzohvim, will commence at 8:45. Rabbi Levinthal will preach on the portion of the law.

Class in Ein Yaakov under the leadership of Mr. Benjamin Hirsh at 5:30 o'clock.

Mincha services at 6:20 P.M.

SERVICES

ROSH HASHONAH

Services for Rosh Hashonah will be held both in the Main Synagogue and in the Auditorium. The service will commence on Sunday evening, Sept. 25th at 6:00 o'clock. Rev. Samuel Kantor will officiate, assisted by the Oscar Julius Choir. Rabbi Levinthal will preach on Monday morning on the subject, "The Beast vs. the Divine in Man." On Tuesday morning he will speak on "A Program for a Jewish Life." The shofar will be sounded at the morning services at about 10:15 o'clock. The sermons will be delivered at about 10:30 o'clock. The members are asked to please be in their seats early as the doors will be closed during the delivery of the sermon.

In the auditorium, Rev. M. Locke will officiate and the addresses will be delivered by Mr. Benjamin Hirsh of our Hebrew School faculty. The same hour schedule will hold in the auditorium as in the synagogue.

YOM KIPPUR

The Kol Nidre service which ushers in Yom Kippur eve, will be held both in the synagogue and in the auditorium on Tuesday evening, October 4th, at 5:45 o'clock. Rabbi Levinthal will preach that evening on the subject, "The Jew's Real Strength Against a World of Brute Force." The sermon that evening is delivered immediately after the chanting of the Kol Nidre prayer. Members are therefore, ex-

CONSECRATION CLASS TO START SUNDAY, OCT. 2nd

This year's Consecration class will hold its first meeting on October 2nd at 10 o'clock. All girls desiring to enter this class should meet personally with Rabbi Levinthal and Miss Helen Levinthal, the instructor of the class, either Sunday morning, September 25th at 10:30 o'clock or Sunday morning, October 2nd, at 10 o'clock.

CHILDREN'S CONGREGATION

The children's congregation composed of the children of our Hebrew School as well as other children outside of the Center is already meeting every Saturday morning in the Beth Hamedrash under the supervision of

the teachers of our Hebrew School.

Parents are urgently requested to see to it that their children get the habit of worshipping on the Sabbath in the Synagogue by attending this children's congregation.

INSTITUTE OF JEWISH STUDIES

The sixth season of the Brooklyn Jewish Center Institute of Jewish Studies for Adults which has become such an important feature in the Center activities, will hold its opening rally and registration of students at the Center on Tuesday evening, Oct. 25th at 8:30 o'clock. Rabbi Levinthal, the director of the Institute, has given a great deal of thought to the improvement of many of the courses and we expect a very successful season of work. There is no charge for tuition for these courses, and only a nominal registration fee of \$2 for Center members and \$3 for non-members, for those registering for one course. Those registering for two or more courses pay a registration fee of \$3 for members and \$5 for non-members. We are happy to announce that nearly all the members of the faculty who were with us in previous years will be with us this year.

The Institute courses have been recognized by the University of the State of New York as courses which will be accepted by the Board of Superintendents of the New York City Board of Education to meet requirements for alertness credit. Courses will be given in Hebrew conversation, Bible, Jewish History, Religion, Talmud, the Bible as Literature, and other subjects.

SUNDAY SCHOOL OPENS OCT. 2nd

Our Sunday School will start for the season Sunday morning, October 2nd, at 10:30 o'clock. All the former pupils as well as new pupils are asked to be in the Beth Hamedrash on time. Rabbi Mordecai Lewittes, the principal of the school, has given much thought to the improvement of our Sunday School and it is hoped that this year the school will achieve a greater success than ever before. Parents whose children for some reason or other cannot go to the daily schools, will do well to enroll their sons and daughters in this department.

There is no charge for tuition to members of the Center, and only a nominal charge of \$10 to non-members.

COURSE LECTURES ON PSYCHOLOGY AND LITERATURE

The Forum and Education Committee in cooperation with the W.P.A. Adult Education Project of the New York Board of Education has again arranged for two lecture courses to be given in the Center building. A class in "Psychology of Personality Adjustment" will be held each Tuesday evening at 8:30 o'clock, and will be conducted by Mr. Litwin. Mr. Kaplan will conduct a class in Contemporary English Literature on Wednesday evenings at 8:30 o'clock.

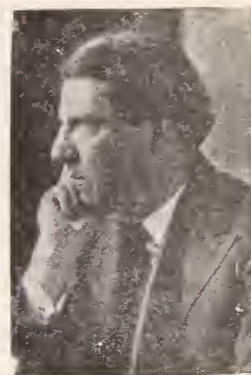
THE CENTER HEBREW SCHOOL

The Hebrew Education Committee is happy to report that the Hebrew School enrollment already exceeds the number of pupils that we had at the close of last season and it is hoped that during the holiday weeks a number of new pupils will be enrolled.

Those who have not as yet registered their children are urged to do so at once.

CENTER LIBRARY

The library of the Center is now circulating books of Jewish interest in Hebrew, English and Yiddish. Members of the Center and their friends



Season's First Forum

Lecture

REV. DR.

STEPHEN S.

WISE

Monday Evening

October 24th

at 8:15 o'clock

SEASON'S FIRST MONTHLY MEMBERSHIP SOCIAL MEETING

Tuesday Evening

October 11th

at 8:30 o'clock

Program:

- Brief Business Meeting
- Election of Members of the
Nominating Committee
- Entertainment
- Refreshments
- Door Prizes

A cordial invitation is hereby extended to all members of the Center, (men and women) to attend. Admission by membership card.

who are interested in obtaining books for home reading are requested to please see our librarian, Dr. Rabinowitz, who is at the library on Mondays, Tuesdays, Wednesdays, and Thursdays from 3:30 P. M. to 9:30 P. M. and on Sundays at 10:30 A. M. to 3:30 P. M.

SPECIAL NOTICE TO STUDENTS OF HARVARD UNIVERSITY

Sons and daughters of Center members who are students at Harvard, Radcliff, M.I.T. or other colleges in Boston, will be interested to know that under the auspices of the United Synagogue of America, a special students' service has been arranged for Rosh Hashonah and Yom Kippur. Harvard University is cooperating in this move and has offered a special room at Brooks Hall where the service will be held. A student of the Jewish Theological Seminary will conduct the services and deliver the sermons.

FINAL REMINDER FOR HOLIDAY SEATS

Those members who have not as yet purchased their tickets for the High Holy Day services are urged to please do so immediately. The number of available seats is very limited and immediate purchase is advisable.

SISTERHOOD MEETING OCT. 3rd

The Sisterhood membership open meeting and invitation tea will be held on Monday afternoon, October 3rd, at 1:30 o'clock, in the dining room of our building.

An interesting cultural program is being arranged. Miss Beatrice Klein will render several vocal selections. Door prizes will be awarded.

GYMNASIUM AND BATHS

The Gymnasium and Baths Department will close on Sunday, September 25th at 4 o'clock and will remain closed on both days of Rosh Hashonah (Monday and Tuesday, September 26th and 27th). The Department will open as per the usual schedule, on Wednesday, September 28th.

On Tuesday, October 4th, the gymnasium and baths will be open to women from 10 A.M. to 1 P.M., and to men from 1 P.M. to 4 P.M.

The Department will remain closed over Yom Kippur and will reopen on Thursday morning, October 6th at 10 o'clock.

SISTERHOOD MOTHER - DAUGHTER Luncheon & Fashion Show

Wednesday, October 26th
at 12 noon

The Fashion Show will be provided by

martin's

FULTON AT BRIDGE STS., BROOKLYN

Please Reserve Date!

Tickets of Admission at \$2.50 per person may be obtained from the chairman of the luncheon, Mrs. Rose Wiener, or the co-chairman, Mrs. Mary Safier.

RESERVE

Tuesday Evening, October 18

Annual Simchas Torah Dinner and Entertainment

Subscription — \$2.50 per person

CENTER THE BENEFICIARY IN MICHTOM LEGACY

Our late member, Mr. Morris Michtom, who passed away on July 21st, 1938, left a paid-up life insurance policy of \$1,000 in which the Brooklyn Jewish Center was the beneficiary.

The Board of Trustees at its last meeting decided to set aside this sum as a special first mortgage fund in accordance with the wishes of the late Mr. Michtom, as expressed during his lifetime.

BAR MITZVAH

Most hearty congratulations are extended to: Mr. and Mrs. Arthur E. Fishman of 545 Montgomery Street on the Bar Mitzvah of their son Fred which will be celebrated in the synagogue of the Center on Saturday, September 24th.

Mr. and Mrs. Jacob Goell in honor of the Bar Mitzvah of their grandson, Jay Levinthal which will be held at the Center on December 10th.

CONGRATULATIONS

We extend our best wishes and heartiest congratulations to the following:

Miss Sylvia Boskowitz of 278 Troy Avenue on her engagement to Mr. Morris Lazarus of Charleston, S. C.

Mr. and Mrs. Jacob S. Doner of 1469 President Street on the occasion of the marriage of their daughter, Hadassah, to Mr. Albert Rothgard, and of their son Max to Miss Sylvia Garson.

Mr. and Mrs. Aaron Lewis upon the marriage of their son Phil to Miss Norma Blankstein on September 17th.

Mr. and Mrs. Nathan T. Schwartz of 115 Eastern Parkway on the birth of a son, named Jerry, to their children Dr. and Mrs. Henry G. Schwartz of St. Louis, on August 2nd.

PERSONALS

The Palestine Land Development Company, Ltd. announces the opening of a branch office of the company at 11 West 42nd Street, New York City, under the management of Dr. David Tannenbaum.

ACKNOWLEDGMENT OF GIFTS

We gratefully acknowledge receipt of gifts from the following:

Library

Jacob S. Doner

Mrs. Israel H. Levinthal has donated a number of important volumes in Hebrew, English and Yiddish in memory of her sainted father who recently passed away.

Torah Cover

Mr. Einhorn.

DANCE

tendered by

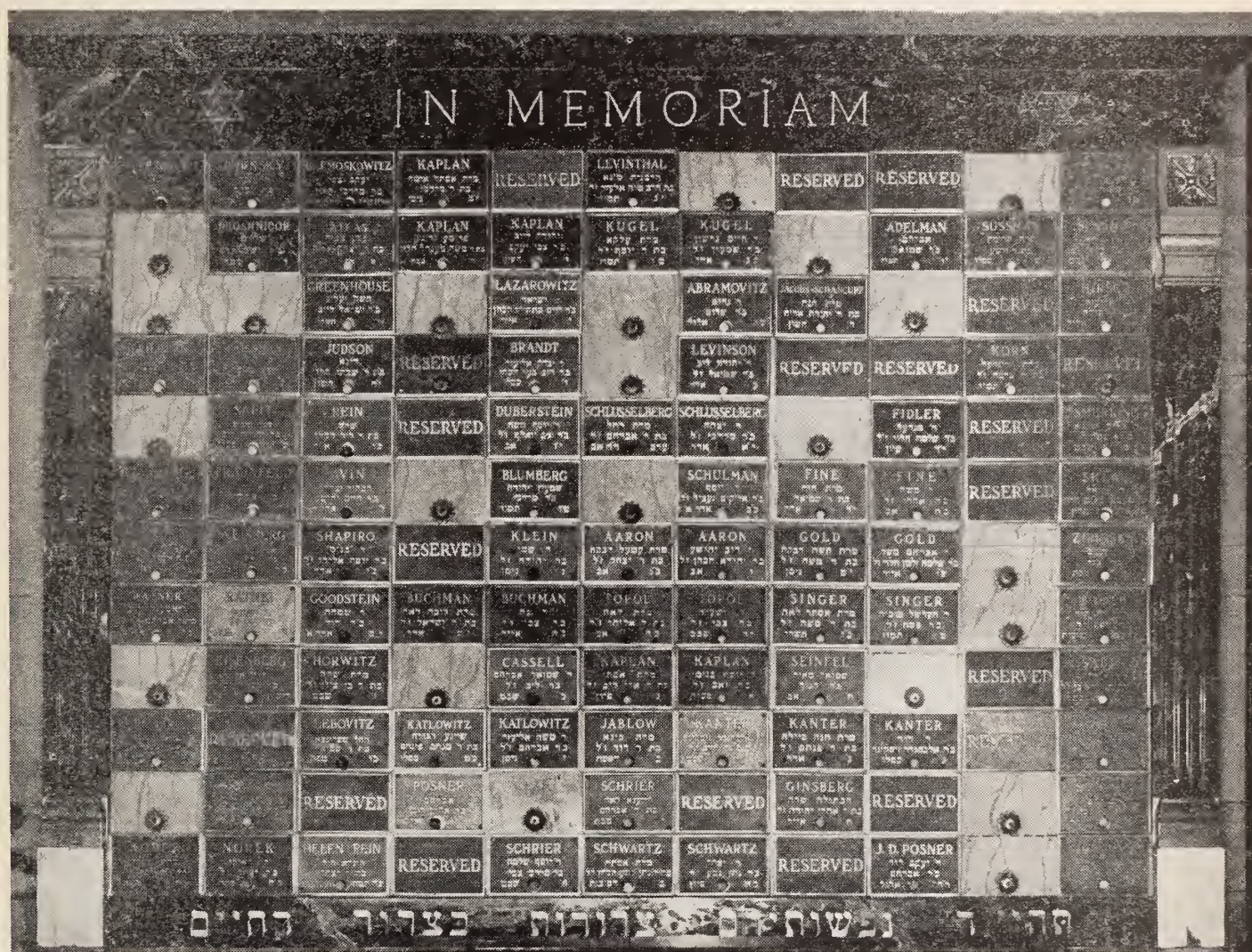
YOUNG FOLKS LEAGUE

YOM KIPPUR NIGHT

Wed., October 5th, 1938



Reserve the Date



*I*T is a beautiful tribute to the memory of your dear departed ones to erect a memorial tablet in the Center Synagogue . . . only a few spaces are still available . . . make your reservation now and the tablet will be erected in time for the Yizkor services to be held on Shemini Atzeres . . . communicate with the Center office for additional information

YOUNG FOLK GROUPS FOR THE COMING SEASON

The Brooklyn Jewish Center is sponsoring the following clubs for the coming year:

1. Young Folks League—men above 21; women above 19.
2. Junior League — men 18 to 21; women 16 to 19.
3. Hakoach—open to those interested in dramatics and debating — boys 15½ to 18; girls 14½ to 16.
4. Center — boys 14 to 15½; girls 13½ to 14½.
5. Maccabees—boys 13 to 14.
6. Vivalets—girls 12½ to 13½.
7. Outing Group—children 10 to 13, group to met on Sunday afternoons.

The first meeting for Hakoach, Center, Maccabees and Vivalets will be held on Saturday night, October 15th at 7:45 P. M. Opening meetings for other groups will be announced.

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APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Abrahams, Irving
Clerk Unmarried
Res. 27 Hart St.
Bus. 61 Broadway

Friedman, Harry M.
Comptroller Married
Res. 632 Montgomery St.
Bus. 305 E. 47th St.
Proposed by Harry Heiman

Garber, Paul
Salesman Unmarried
Res. 706 Howard Ave.
Bus. 345 Hewes St.
Proposed by Dr. D. H. Appelman

Heifetz, Solomon J.
Attorney Married
Res. 440 Brooklyn Ave.
Bus. 346 Broadway
Proposed by Isaac D. Sorgen and Saul Kaplan

Isacowitz, Murray D.
Real Estate Married
Res. 959 Park Place
Bus. 1662 Pitkin Ave.
Proposed by Henry Lieb

Kovolick, Sam
Silks Married
Res. 341 E. 19th St.
Bus. 180 Madison Ave.
Proposed by Louis Seldin

Melaver, Jerome
Oils Unmarried
Res. 601 Crown St.
Bus. 194 North 14th St.

Muser, Dr. Benjamin
Dentist Unmarried
Res. 48 Tompkins Ave.
Bus. 754 Myrtle Ave.
Proposed by Jacob Rosen

Phillips, Louis
Attorney Married
Res. 1770 East 18th St.
Bus. 1501 Broadway
Proposed by Irving Lurie

Pressman, Harry
Manufacturing Married
Res. 612 Empire Blvd.
Bus. 1333 Broadway
Proposed by B. A. Levine

Rabinowitz, Julius
Tobacco Merchant Married
Res. 275 Linden Blvd.
Bus. 522 W. 52nd St.
Proposed by Abraham Ginsburg

Rosenfeld, Jacob
Flour Married
Res. 145 Lincoln Road
Bus. 6 Broadway
Proposed by Morris Rosenfeld

Sarnoff, Milton
Bonds Married
Res. 585 Eastern Parkway
Bus. 54 Prince St.
Proposed by Robert Bank

Seligman, Abraham
Auto Finance Married
Res. 270 Crown St.
Bus. 1261 Bedford Ave.
Proposed by Louis J. Gribetz and Jacob Shapiro

Wexler, S. David
Teacher Married
Res. 585 Eastern Parkway
Bus. James Madison H. S.
Proposed by Robert Bank

The following have applied for reinstatement in the Brooklyn Jewish Center:

Cohen, Herman
Clothing Married
Res. 916 Carroll St.
Bus. 826 Broadway
Proposed by Samuel Stark

Rothkopf, Abraham
Dry Goods Married
Res. 631 Montgomery St.
Bus. 155 Rivington St.
Proposed by Hyman Rothkopf

EMANUEL GREENBERG,
Chairman Membership Committee

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NOTE

THIS is the time of year to make a resolution to bring your friends into the Center as members. Just remember this—the Brooklyn Jewish Center is one of the most beautiful and useful Jewish institutions in the country.

MR. and MRS.

JOSEPH I. AARON

extend to their friends and relatives
sincere wishes for a happy, healthy
and prosperous New Year

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Center Hebrew School

The Daily Hebrew School of the Center which meets afternoons & Sunday mornings is now open for registration of children — boys and girls, for the coming Fall term. The rates are moderate and within the reach of the average Jewish parent. Our school which is regarded as one of the finest in the city gives its pupils an excellent Jewish training.

JEWISH EVENTS REVIEWED

(Continued from page 10)

Four hundred delegates from all parts of the world, including Protestants, Catholics, Jews, Freethinkers, Moslems and Negroes, who attended the Congress against Racism and anti-Semitism held in Paris, pledged themselves "to continue united and to struggle unto death against racialism and its corollary, Fascism, until the attacks on the rights of the people are stopped, and on behalf of human independence, liberty and dignity." Its next meeting will be held in New York City. In order to describe more accurately its scope, the organization has altered its name by omitting the words "and anti-Semitism."

* * *

One of the largest and most influential German-American organizations in this country, the "American Turner Bund," resolved at its recent annual convention to repudiate any connection with Nazi groups. Recognizing the degrading influence which Nazi propaganda has upon the good name of the German-Americans in this country, the Bund, consisting of 45,000 members, condemned the undemocratic and un-American activities of the Nazi.

* * *

The first ship to have an all-Jewish crew, from captain to cabin boy, is the steamer Amal, which is anchored in the port of Tel Aviv.

* * *

American tourist traffic in Germany this year has declined by 50%. The reasons attributed by travel agencies for this decline have been antipathy to the Nazi regime.

* * *

In the neighboring town of Zoppot, a well-known seaside resort in the Danzig Free State, the boycott of the Jews, which is almost complete, has acted as a boomerang. Last year 15,000 Jews from Poland visited the resort. This year, hardly any visitors came.

* * *

Because the Jews of Nuremberg refused to sell a famous synagogue in that city, built in 1869, the government expropriated the synagogue and razed it in order that "the disgrace of Nuremberg," as it was called by the notorious Jew-baiter, Julius Streicher, might be removed before the Nazi party's annual congress met there on September 5th.

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AND FAMILY
1416 Carroll Street



MR. and MRS.
LOUIS BRENNER
AND FAMILY
1462 President Street

Mr. & Mrs. Moses Ginsberg

1295 PRESIDENT STREET

* * *

extend their best wishes for a Happy New Year to all the
Officers, Trustees, Directors and members of the
Center, as well as to their friends and relatives

Mr. and Mrs. BENJAMIN J. KLINE

1354 PRESIDENT STREET



Extend to the officers and members of the Brooklyn Jewish Center, as well as to their relatives and friends, their best wishes
for a Happy and Prosperous New Year

A Happy New Year

— from —

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New York City



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KOTIMSKY & TUCHMAN

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Center and their families their best wishes
for a very Happy New Year

MR. and MRS.

SIMON H. KUGEL

extend to their friends cordial greetings
and best wishes for a Happy
New Year

RABBI and MRS.

ISRAEL H. LEVINTHAL

extend to the families of the officers, trustees,
directors and members, as well as to all of
the various staffs of the Center, their
sincerest prayers and best wishes for
a very Happy New Year

May the new year mark the end of sorrow for
our people and the dawn of a new era of
peace and blessedness

Greetings from:

MR. HARRY MARCUS

Manager of Sears Roebuck & Company

Bedford Avenue and Beverly Road
Brooklyn, N. Y.

MR. and MRS.

HYMAN AARON

Children and Grandchildren

extend their best wishes for a happy and prosperous New Year to all the Officers, Trustees, Directors and members of the Center, as well as to their friends and relatives.

MR. and MRS.

ISIDOR FINE

extend to the Membership of the Brooklyn Jewish Center and to their friends and relatives their sincere wishes for a Happy and Prosperous New Year

MR. and MRS.

JOSEPH GOLDBERG

and their sons
EPHRAIM and ALVIN H.

Extend their New Year Greetings to their friends, relatives and all members of the Brooklyn Jewish Center

REV. and MRS.

SAMUEL KANTOR

extend to their relatives and friends their best wishes for a Happy and Healthy New Year

MISIKOFF BROTHERS

1406 Pitkin Avenue

extend to the members of the Brooklyn Jewish
Center and their families their sincerest
wishes for a happy, healthy and
prosperous New Year

MR. and MRS.

JACOB RUTSTEIN

1388 President Street

extend best wishes for a Happy New Year
to all their friends and relatives

MR. and MRS.

JOSEPH M. SCHWARTZ

extend to the officers, trustees, Board of Direc-
tors and the entire membership of the
Brooklyn Jewish Center, their best
wishes for a Happy and Prosperous
New Year

HON. and MRS.

IRWIN STEINGUT

extend to their friends and relatives and the
Jewish community in general their sin-
cere wishes for a very Happy and
Prosperous New Year

MR. and MRS.
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extend to their relatives and friends best wishes
for a Happy and Prosperous New Year

MR. and MRS.
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AND FAMILY

extend their best wishes for a Happy New
Year to all their friends and relatives

DR. and MRS.
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extend greetings for the New Year to their
friends, relatives and to the Jewish
community in general

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extend to their friends and relatives and the
Jewish community in general their sincere
wishes for a very Happy and
Prosperous New Year

MR. and MRS.
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AND FAMILY

1125 Fifth Avenue, New York
and Deal, New Jersey

wish their friends and relatives a
very Happy New Year

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extend New Year greetings to all their
friends and relatives

MR. and MRS.
NATHAN HALPERIN

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extend their New Year Greetings to their
friends and relatives

MR. and MRS.
JACOB H. HOLTZMANN

extend their best wishes for a
Happy New Year

MR. and MRS.
SAMUEL KATZ

1100 Park Place

extend to their friends and relatives sincere
wishes for a Happy and Prosperous
New Year

MR. and MRS.
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AND FAMILY

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extend to their relatives and friends a
Happy and Prosperous New Year

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AND SON

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New Year

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friends and relatives

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I. JEROME RIKER

extend their best wishes for a Happy New
Year to all their relatives and friends

MR. and MRS.
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extend to their relatives, friends and members
of the Brooklyn Jewish Center, their best
wishes for a Happy and Prosperous
New Year

MR. and MRS.
NATHAN T. SCHWARTZ
AND FAMILY

wish you and yours a Happy and
Prosperous New Year

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wish their friends and relatives a
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to all their friends and relatives

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extend their best wishes for a Happy New
Year to all their friends, relatives and
members of the Center

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AND CHILDREN

wish their relatives and friends Health, Happi-
ness and Prosperity for the New Year

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AND FAMILY

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Best wishes and a Happy New
Year to all Center members
and friends

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AND FAMILY

wish their relatives and friends, as
well as all officers and members of
of the Center a Happy and
Prosperous New Year

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extend to their friends and relatives
and all the members of the Center
their best wishes for a Happy
New Year

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wish their relatives and friends a
Happy New Year

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extend to their relatives and friends
Happy Greetings for the New Year

MR. and MRS.
JACOB GOELL
AND FAMILY

extend to the officers, directors and
members of the Center their best
wishes for a Happy New Year

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wish their relatives and friends
Health, Happiness and Prosperity
for the New Year

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AND SONS

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wish their relatives and friends Health,
Happiness and Prosperity for
the New Year

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extend best wishes for the New Year
to all their relatives and friends

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AND FAMILY

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extend best wishes for the New Year
to all their friends and relatives

MR. and MRS.
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AND SON

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wish their relatives and friends a
Happy and Prosperous New Year

Mrs. ABRAHAM POSNER

extends best wishes for the New Year
to all her friends and relatives

Mr. HEYMAN SCHRIER

901 Washington Avenue

extends to his relatives and friends his
best wishes for the New Year

DR. and MRS.
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AND SON

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wish their relatives and friends a
Happy and Prosperous New Year

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extend best wishes for the New Year
to all their relatives and friends

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AND FAMILY

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extend to their friends and relatives
their best wishes for a Happy
New Year

MR. and MRS.
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extend good wishes for the New Year
to all their relatives and friends

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extend to all their relatives and friends
best wishes for the New Year

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CHARLES GOELL

extend best wishes for the New Year
to their entire family, friends, officers
and all members of the Center

MR. and MRS.
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AND SONS

extend best wishes for the New Year
to all their friends and relatives

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extend to their friends and relatives
best wishes for a Happy New Year

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AND FAMILY

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extend best wishes to all their relatives
and friends for a Happy and Prosperous
New Year

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their best wishes for a Happy
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extend to their relatives and friends
their best wishes for a Happy
New Year

C. A. (CLIFF) BAUER
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extends his best wishes for a Happy
New Year and hopes to see many more
new faces in the Bath Department
during the coming year.

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wish their relatives and friends a
Happy and Prosperous New Year

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extend New Year Greetings to all
their friends and relatives

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HARRY DILBERT

wish their friends and relatives a very
Happy and Prosperous New Year

MR. and MRS.
LOUIS DILBERT

extend best wishes for the New Year
to their friends and relatives

MR. and MRS.
JOSEPH FELDT
AND FAMILY
855 Ocean Avenue

extend their New Year Greetings
to friends and relatives

MR. and MRS.
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763 Eastern Parkway

extend best wishes for the New Year
to all their friends and relatives

MR. and MRS.
HARRY A. FREEDMAN
135 Eastern Parkway

extend to their friends and relatives
their best wishes for a Happy
New Year

DR. and MRS.
R. FINKELSTEIN
AND FAMILY
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wish their relatives and friends a
Happy and Prosperous New Year

MR. and MRS.
MARTIN M. GOLDMAN
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wish their relatives and friends a
very Happy New Year

MR. and MRS.
A. GOTTLIEB
1601 Carroll Street

extend New Year Greetings to all their
friends and relatives

MR. and MRS.
DAVID HALPERN
789 St. Marks Avenue

A Happy and Prosperous New Year
to our friends and relatives

MR. and MRS.
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25 Eastern Parkway

extend New Year Greetings to all
their friends and relatives

MR. and MRS.
JACOB INKELES
12 Crown Street

extend their best wishes for the New
Year to all their relatives and friends

Mr. **BENJAMIN KAPLAN**
1632 Carroll Street

wishes his friends and relatives a
happy and Prosperous New Year

Mr. **BERNARD KATZ**
AND FAMILY
45 East 30th Street
New York City

wish their relatives and friends a
Happy and Prosperous New Year

DR. and MRS.
PERCY LEWIS
706 Eastern Parkway

extend their best wishes for the New
Year to all their relatives and friends

MR. and MRS.
HARRY LEVY
DORIS and SHELDON

wish their relatives and friends a
Happy and Prosperous New Year

MR. and MRS.
ISADOR LOWENFELD
AND SONS
258 Sullivan Place

extend their New Year Greetings
to their friends and relatives

MR. and MRS.
MORRIS NEINKEN
543 Crown Street

wish their relatives and friends a
Happy and Prosperous New Year

Mr. **CHARLES PERMAN**

extends New Year Greetings to all his
relatives and friends

MR. and MRS.
HYMAN RACHMIL
AND CHILDREN
1056 President Street

extend to their friends and relatives
their best wishes for a Happy
New Year

MR.
MORRIS ROSENFELD
345 New York Avenue

extends to his friends as well as to all
the members of the Brooklyn Jewish
Center a Happy New Year

MR. and MRS.
MORRIS ROTHKOPF
704 Empire Boulevard

extend greetings for the New Year to
all their relatives and friends

Mrs. **H. SALIT**

wishes all her relatives and friends a
very Happy and Prosperous
New Year

MR. and MRS.
WILLIAM I. SIEGEL
AND FAMILY
1602 Carroll Street

extend best wishes for a Happy New
Year to all their relatives and friends

MR. and MRS.
JOSEPH STARK
AND FAMILY
789 St. Marks Avenue

extend to their relatives and friends
their best wishes for a Happy
New Year

MR. and MRS.
SAMUEL STARK
AND FAMILY
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extend to their friends, family and
members of the Center their best
wishes for a Happy New Year

MR. and MRS.
M. D. WENDER
AND FAMILY
1191 Carroll Street

wish you a Happy New Year

MR. and MRS.
I. WIENER
AND FAMILY
68 Sterling Street

extend New Year Greetings to their
friends and relatives

MR. and MRS.
ALBERT WITTY
AND IRWIN
240 Crown Street

extend to their relatives and friends
their best wishes for a Happy
New Year

MR. and MRS.
HARRY ZIRINSKY
550 Crown Street

extend to their relatives and friends
their best wishes for a Happy
New Year

THE TORMENTED JEWISH LIFE OF DISRAELI

(Continued from page 8)

ed with his birth, as if it was shameful. His sister Sarah could not help him to solve this new problem, and the father answered his questions with a shrug of the shoulders. Benjamin was puzzled and wounded.

Towards the end of his elementary studies, at the age of thirteen, he was baptized. But baptism brought no solution to his difficulties. "The nationality of a Disraeli could neither be concealed nor forgotten," says the historian, Froude, and he also informs us that "no friend of Isaac Disraeli who knew what the English public schools were then like, would have recommended him to commit his lad to the rude treatment which he would encounter at Eton and Winchester..". It did not matter that Benjamin was now a Christian, that he could retort and "return blow for blow when insulted or ill-used." Prejudice had the freest play in the schools. So he was again sent to a private school, this time to a Unitarian one.

But the young Disraeli was much above his classmates and teachers too. His intelligence, his quick mind, his cultural background, his ability to lead, soon attracted the boys to him in spite of their original attitude of superiority. He became popular and admired. His words and expressions were repeated, his poetry was copied and shown to sisters and cousins at home. Only the monitors envied and hated him because they had lost much of their hitherto uncontested authority.

Often Benjamin wandered alone, dreaming. The routine life of the school could not absorb his energy. It needed an outlet. He found it in organizing a player's group, though that was strictly forbidden in the school. He was soon reported to the director who was shocked, and denounced Benjamin as a "serpent tongue," as a "seditious stranger." Replace the word "stranger" by the word "Jew" and the picture is complete. During the intermission, when passing by a group of boys, someone hissed him. He challenged the rowdy, an older and stronger boy, and knocked him out. He enjoyed the revenge, but he had to leave school and finish his education at home. Thus his young soul was already wounded and he never forgot the insult. He records the episode

twice in "Vivian Gray" and in "Contarini Fleming," describing the scene with dramatic license.

Disraeli had to pass through experiences familiar to every Jew who has had to meet Jewish realities in the Gentile world.

The usual reaction to this situation is a resentment which expresses itself in contempt or pride. Contempt works both ways. Some Jews turn against their own race. Such was the attitude of Disraeli's grandmother, and, to some extent, that of Isaac Disraeli. It led the latter to baptism, to deliberate assimilation and to other means of self-obliteration. This type of resentment is a kind of moral and spiritual suicide. But when the contempt of the oppressed Jew is directed against the society which fosters such sufferings then it becomes a revolt against the existing order.

Pride on the contrary leads the Jew back to his own folk, to their glorification, to the "chosen people" idea.

Disraeli could follow neither his grandmother nor his father. He was Christian by education and religion but his physical characteristics were called Jewish. He had beautiful dark hair, pitch-black eyes, fine features set in a swarthy face. To resent these features would have meant to hate himself. Nor had he any reason to be ashamed of his ancestors, of his family; they were all distinguished people. Thus pride became his antidote for prejudice.

He could not be satisfied with his father's escape into his own little world. He was of different make. He felt keenly his talents and did not intend to "pass like a shadow in life." He had will power and ambition, and strove not only to participate in the social life of England but also to command it.

In "Vivian Gray" (1826), he exclaims: "Curse of my lot!" That the want of a few rascal counters, and the possession of a little rascal blood, should mar my fortunes." To that rascal blood he opposes the highest pride, the pride of his ancestors and that of a man who has a famous father.

In "The Young Duke" (1829) the pride of ancestry is made a virtue: "There is no pride like the pride of ancestry, for it is a blending of all emotions. How immeasurably superior

to the herd is the man whose father only is famous! Imagine, then the feeling of one who can trace his line through a thousand years of heroes and of princes!" He talks of "warm Syria, with its palmy shores," that "recall our holy ancestry," and rejoices that "my flying fathers threw their ancient seed on the stern shores (of England) which they have never dishonored!" In "The Revolutionary Epic" (1834) he mentions "that sacred and romantic people from whom I derive my blood and name."

These thoughts are merely indications, but they develop into an outlook and a philosophy later in life. His travels undoubtedly contributed to that philosophy. He tramped upon the soil of his exiled forbears, the ungrateful Spain, which his family could not forget even by dropping their Spanish name; he strolled over St. Marks' Place in Venice, the city of his grandfather; he was profoundly impressed by the desolated grandeur of Jerusalem, and meditated upon the fate of his race; he passed through Egypt where Joseph became the "father of Pharaoh" and where his ancestors had built the eternal pyramids. These impressions blended with his family reminiscences, with his secret dreams, with his personal daily experience.

Yet his Jewish self was as yet slumbering. While the officers at Malta talked of him as the "damned bumptious Jew boy," he wrote to his father about the Jews at Gibraltar "with gabardine and skull caps," and after visiting St. Marks Place he noted that "the bearded Jew with the black velvet cap was not missing."

In "Contarini Fleming" (1832), which, like "Vivian Gray," is considered a biographical book, the melancholy of the mood, the beautiful lyricism, the sensibility, the meditative thought, show that there is much of his Jewish self in that work. There is evident in it weariness, despair, despondency and a longing for an Oriental contemplative life away from the "artificial circles of corrupt civilization," and at the same time revolt, a powerful urge to "act, act, act; act without ceasing." "Create," he cries, "man is made to create, from the poet to the porter." Together with the normal anxieties of a maturing youth and of a youth who was a genius, Disraeli had to face the problem of his Jewish birth. This problem fol-

lowed him like a sinister shadow. He passionately described it in "Contarini Fleming," disguised an individual, a personal problem. The character of the book becomes even clearer when it is remembered that it appeared at a momentous period of Disraeli's life, in the year when he offered himself as candidate for Parliament.

(Mark Soliterman will continue his exploration of the Jewish aspects of Disraeli's career in the October issue of the Review.)

HENRY SEINFEL

(Continued from page 3)

Center. Several of the organizers had said: "If we could only succeed in interesting Mr. Seinfeld!" They did interest him, and from that time on, until death removed him from us, his name was linked daily with the history of the institution. There was hardly a department and an activity in which he did not participate, and with zeal and enthusiasm. He headed various committees and became the chairman of most of the important functions of the Center. Whether it was the sale of bonds, the raising of

funds or the enrollment of members, he was always found in the forefront of activity. He was the typical *klalluer*, the man who does not enjoy life unless he is active in behalf of the community. Whenever anything was planned and the question of leadership arose, the thoughts of all first turned to Henry Seinfeld. He hesitated at first, complaining of his health, etc., as the reason for not accepting; but in the end he was in harness, ready to work day and night — and make others work — until success was assured. The Center became the envy of other institutions. "You are blessed with a Henry Seinfeld," they used to tell us.

While the Center occupied most of his energies of late, he was not indifferent to other institutions, causes and movements. The Zionist Organization of America, the United Synagogue, the Federation of Jewish Charities, the United Palestine Appeal, and others at various times called upon him for leadership and assistance. He gave of himself wholeheartedly, with disregard of his own physical condition and of the time and attention that was due to his immediate family.

They, too, sacrificed by giving up his companionship, but they were content in the knowledge that he was motivated by a lofty spirit of idealism, a big and noble heart, and by zealotness to be of service to the community in which he lived.

Henry Seinfeld died at the age of seventy. He lived a full life. His passing is deeply mourned by those who knew him and knew of his work. For us he left a void that will be hard to fill. But we are grateful for the years he was with us and for the good he did while on this earth. We share with the members of his immediate family our common grief. May God spare them from further sorrow for many years to come.

—J. G.

A TRIBUTE

The Brooklyn Jewish Center was indeed fortunate to have enjoyed Mr. Henry Seinfeld's devotion among the many interests in a busy and useful life. We trust that the good influence of his work will continue throughout the years and that there will be many who will seek to emulate him.

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AN EXERCISE IN INTERNATIONAL FUTILITY

(Continued from page 4)

recognition of the fact that for some time to come the refugee will be a standard phenomenon in modern life? As long as the dictator lives and is powerful, so long will there be refugees. In the process of destroying the dictator, in the process of revolution, again there will be refugees. In the times of settlement and reconstruction there may be more refugees. At any rate, whether the time may be short or long, the problem will be as large as the number of refugees, and only a wishful and self-deluding optimism can minimize the estimate of that number.

Considerations such as these prompted President Roosevelt to convene the Conference on Refugees at Evian, France. His invitation was sent to most of the countries of the world (realistically enough, neither Germany nor Italy was invited). Thirty-two nations responded and sent delegates to the conference. President Roosevelt chose as representative of our country Myron Taylor, with the rank of Ambassador-at-Large, and Mr. Taylor became the chairman of the conference. Immediately the conference found itself on the horns of the dilemma which has been suggested in an earlier paragraph. That is to say, the question immediately arose as to the nature and extent of the program of the conference and the perspective which should be implemented in its work. One group wanted to restrict the problem to the assistance of refugees from Germany and Austria alone. The other group sought to take the long range view and to organize machinery for the assistance and replacement of refugees from any source or country. That conflict has as yet not resolved itself into a definite decision and what will eventually be the function, the influence and results of the organization still remains doubtful. However, we may at the moment find some consolation in the fact that the conference has actually taken on form and organization with a permanent director, George Rublee, of the United States, and with all of the other paraphernalia immediately necessary.

It is a plain duty to recognize the obligation of Jews and liberals everywhere to President Roosevelt for initiating this movement. The very fact that the conference was sponsored by

him put behind it and its purposes the tremendous moral power of the United States. It is not too much to say that such success as the refugee organization will ultimately have will be due largely to the original source of its inspiration.

And yet we must not be guilty of wishful thinking. The refugee organization is the agency in the last analysis of the entire civilized world for the cure of an ill that is world-wide. Everyone, therefore, has the right to offer suggestion and if necessary, to criticize. Much ground for criticism of the Evian Conference exists; only several can be touched upon here. Thus it is entirely proper to point to the fact that countries having large tracts of unused land have already either definitely said, or unmistakably intimated that they would permit no mass immigration. The conference took no decided stand on the ground of the high principles involved in opposing this attitude. Of course, it is possible to say that this silence was motivated by considerations of diplomacy and that through the secret channels of diplomatic procedure pressure will be brought to change such point of view. That, however, begs the entire question. If the work of the Evian Conference and the subsequently formed refugee office is to be anything other than a piecemeal and retail bargaining in human misery; if it is to proceed with a realization of the larger factors of world influence involved; if it is, in a word, to be the answer of liberal democracy to the hatred and greed of the dictators, then the Evian Conference from the outset should have taken the high and firm position against the dictators which the conflict of ideals demands. That is to say, the mere possibility (and more than that it certainly is not) that fair and soft-spoken words may induce Hitler to allow a small stream of Jewish property to trickle out of Germany with the *emigres* is not a sufficient recompense for the lost opportunity to state boldly words of condemnation of the whole phenomenon of forced emigration. The democracies must realize that even though the cost may be large and to some minds, staggering, nevertheless, that cost must be borne (if necessary) in great part or wholly by the democracies both out of the compulsion of humanitarian prin-

ciples and because, further, in the long run the democracies will gain a thousand-fold in terms of human values, human abilities and in the contributions of labor, productivity and genius which these *emigres* will bring to the countries of their adoption.

In another respect, and to the Jew particularly, the Evian Conference has been thus far a disappointment. We have a plain and simple choice in the resettlement of our European brethren. They march once again along the eternal road. Shall they drift aimlessly hither and yon to any and all of the countries which may grudgingly admit them and where there may emerge again, as there has so often in the past, the spectre of anti-Semitism? Or shall they direct their march to the only country in the world where in reality they can be entirely free? We Jews (there are of course exceptions, unworthy of classification) have accepted the latter alternative as the only solution to the problem of the unwelcome Jew, and see Palestine as the natural destination of the tramping multitudes of Jewish refugees. The silence of the Evian Conference concerning immigration into Palestine, therefore, has been for us pregnant with pain and deeply disappointing. To find the conference annexed as a subsidiary to British imperial policy and *pro tanto* diverted from its high purposes and plain duty, came as a shock to the fondest hopes of the Jewish people. In this sense (and may we hope, in no other sense) the conference deserves the characterization expressed in the title of this article.

And yet some optimism is permissible. There is a more or less recent experience which can be turned to good in this situation. The Nansen Commission on refugees, set up by the League of Nations after the war, ultimately resettled millions of people and helped to give status to wanderers over all the face of Eastern Europe and Asia. That experience can be used effectively today by the refugees organization. One basis, however, is fundamental. The democracies of the world must realize that this is their problem and a test of their principles. Just as a house divided must fall, so a world divided over a universal principle can know no rest and no peace until the principle of right triumphs. As long as refugees the world over beat out with weary feet the cacaphony of despair, so long is there no real freedom anywhere in the world.

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